


Editorial

The Prophet Isa's (Alayhi As-Salam) Miracle of "Bringing the Dead into Life": A Message to Intensivists

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J Pediatr Intensive Care 2023;12:1–2.

One-hundred and twenty-four thousand prophets came from the first Prophet Adam (Alayhi As-Salam [AS]), the first man, to the last Prophet Muhammad (Salla Allahu Alayhi Wa Sallam [SAW]).¹ The Prophet Isa (AS) is one of the five greatest (ulul-azm) prophets. The others are Nuh (AS), Ibrahim (AS), Musa (AS), and Muhammad (SAW).² Jesus (Isa) is the prophet who is mentioned as Isa, Ibn Maryam, and Messiah in the Quran, who is given the Bible, who is reported to give the good news of Muhammad (SAW), who is described as "a spirit and word from Allah," but who is emphasized as a servant. Isa (AS) performed many miracles, such as resurrecting the dead by Allah's leave. He resurrects Lazarus, who was dead 4 days ago.³ The prophets' miracles were mentioned in the Quran, so that people imitate these miracles and make similar ones. Herein, we discussed the Prophet Isa's (AS) the miracle of "bringing the dead into life" from the Islamic perspective to emphasize that Isa (AS) addressed today's intensivists with this miracle.

The All-Wise Quran sends the prophets to man's communities as leaders and vanguards of spiritual and moral progress. Similarly, it gives all of them several wonders and makes them the masters and foremen in regard to mankind's material progress, and commands men to follow them absolutely. Thus, just as by speaking of the spiritual and moral perfections of the prophets, it is encouraging people to benefit from them, so too in discussing their miracles it is inferring encouragement to achieve similar things and to imitate them. It may even be said that like spiritual and moral attainments, material attainments and wonders were first given to mankind as a gift by the hand of miracles.¹

The Quran says about Isa's (AS) miracles as follows: "I (Isa) heal those born blind, and the lepers, and I (Isa) bring the

dead into life, by Allah's leave."^{4,5} Nursi¹ interpreted this ayat as follows: Just as the Quran explicitly urges man to follow Isa's (AS) high morals, so it allusively encourages him toward the elevated art and dominical medicine of which Isa was the master. The ayat indicates the following: "Remedies may be found for even the most chronic ills. In which case, O man!, O calamity-afflicted sons of Adem (AS)! Don't despair! Whatever the ill, its cure is possible. Search for it and you will find it. It is even possible to give a temporary tinge of life to death." And in meaning Almighty Allah is saying through the figurative tongue of this ayat: "O man! I gave two gifts to one of My servants who abandoned the world for Me. One was the remedy for spiritual ills, and the other the cure for physical sicknesses. Moribund hearts were raised to life through the light of guidance, and sick people who were as though dead found health through his breath and cure. You too may find the cure for every ill in the pharmacy of My wisdom. Work to find it! If you seek, you will certainly find." Thus, this ayat traces the limit that is far ahead of man's present progress in medicine. It hints at it, and urges him toward it.¹

In conclusion, we would like to emphasize that the Prophet Isa's (AS) miracle of "bringing the dead into life" is true, real, and truth. The Quran gives a message to 21st century physicians including intensivists through Isa's (AS) miracles. The Quran hints that it is possible to cure all diseases and that resurrection can occur even 4 days after death in people who die, and encourages physicians to research on these subjects. Lastly, the Quran draws the frontier far beyond the current practices in modern medicine such as cardiopulmonary resuscitation, mechanical ventilation, extracorporeal membrane oxygenation, transplantation, and gene therapy.

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Georg Thieme Verlag KG,
Rüdigerstraße 14,
70469 Stuttgart, Germany

DOI <https://doi.org/10.1055/s-0042-1758746>.
ISSN 2146-4618.

Author's Contribution

H.Ç. conceptualized, designed, and wrote the editorial. The literature search was also done by H.Ç.

Conflict of Interest

None declared.

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